A Resume of Ph.D. Thesis entitled

Physical and Emotional Agony of Women in the Select Fictions of Namita Gokhale

Submitted to:

स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ, नांदेड.

Swami Ramanand Teerth Marathawada University, Nanded

for the Degree of

Doctor of Philosophy (Ph. D) in

English

Under the Faculty of Humanities

Researcher

Miss Jyotsna Dattarao Bhagat

(I/C Headmistress, NWCMC Primary School No 11Bhim Sandesh Colony, Nanded)

Research Supervisor

Dr. Chandrashekhar Ashok Dawane

(M.A., B.Ed., M. Phil, SET, Ph.D)

Assistant Professor

Department of English

RajarshiShahuMahavidyalaya,Latur (Autonomous) M.S.

Research Centre: Dayanand College of Arts, Latur

September 2023

Title of the Research:

Physical and Emotional Agony of Women in the Select Fictions of Namita Gokhale

1 Introduction:

Namita Gokhale is one of the most famous influential women writers in twenty first century of India. She born in Luckow, Uttar Pradesh in 1956 and brought up in Nainital. She has brilliantly portrayed the impulses, dreams and wants of Indian female through her writing. She has shown women as autonomous individuals in the current environment and made contemporary Indian women the protagonists of her novels and successfully captured the Indian ethos through her writing. All the women characters in her fiction and non-fiction have a quest for construction and meaningful relationship with men. The influence of Indian philosophy upon her mind is grand and admirable. Her writing explores a mixture of probable and the improbable fact of her fiction. She ask questions indirectly questions to think readers on contemporary social, political and economic problems of women in India.

Namita Gokhale creates her own signature in the contemporary Indian women writers' list with her frank presentation of realities of life. She pens down the status of women and men in the society and their relationship with real time experiences through her characters. Her works focus on the legal explanation concerning the protest of female sexuality in marriage and its suggestion for freedom of labor and autonomy women. Indian marriage system is an authorized sale of female sexuality as a commodity that is sold under regulated and specified condition. Women exploitation in the form of physical and mental torture on wives by husband is also common. The most women are simply a house wife and not associated with any employment. They compelled to keep their head down in a speechless manner and tolerating the cruelty of their husband helplessly.

Writings of Namita Gokhale talks about a woman's need of security, affection, friendship and love rather than being considered an object of love. Her writings have been peeling the skin off feminine dramas across centuries in a contemporary voice. The condition of women in society and in the patriarchal system serves as the main inspiration for Namita Gokhale's artwork. She gives voice to the miseries, agony, and pain of women who must

adhere to society norms and traditions through her writings. She has shown her dissatisfaction regarding the position of women in Indian society and raised her voice against injustice done to them through her women characters. Her novels reveal the concern for the welfare of women. She has created a new canvas for younger generation of Indian women novelists and highlighted the inner view of female psyche, inner aspiration and their peculiar responses to their suppressed desires. So she shows her protagonists as rebellions who behave against conventional roles.

2) **Review of Literature**:

Namita Gokhale is the most multifaceted women writer in Indian Writing in English. She is known to everyone. She is the author of eleven fictions. Some researchers have already done their research on Namita Gokhale. They have discovered many areas through her writings. In my search I found twenty five articles, two M Phil dissertations and two PhD theses on her writing.

Though she is very popular woman writer in Indian English Literature, very few Articles, Books, M.Phil.'s dissertations and Ph.D theses have been written on Namita Gokhale's works. Priyanka Kumari and Prof. Sunita Sinha in their article A Feminist Study of Namita Gokhale's "Paro: Dream of Passion" talk about the female characters portrayed by Namita Gokhale in her debut novel Paro: Dreams of Passion. Priya and Paro are major female characters. Priya attempts to emancipate herself from marriage by manipulating men but falls short of Paro's level of freedom. Paro is the narrative of the social butterfly that has been reduced to social shambles. Through the article A New Woman in Namita's Paro: "Dreams of Passion Dr.G. Kalpana Devi and Dr.V.V.Subba Rao give and create a new model of womanhood by providing more rights and opportunities for women with equal education, independent decisions, and sexual freedom and so on.

Peddineni Parvathi Innocence and Passion of a Teenage Girl in Namita Gokhale's "Gods, Graves and Grandmother" she speaks about the peculiar quality of chance in human existence and survival-struggle of socially handicapped women in traditional Indian society. In the article Suppression of Desires in the Novel 'A Himalayan Love Story' by Namita Gokhale Minakshi Vishesh and Dr. Bharti Tyagi explore woman has always considered secondary and inferior to men. It is said that God created man first and then woman from the rib of man. Paravati is seen inferior in the novel.

Re-Visiting Mythology: A Study of Namita Gokhale's Shakuntala: The Play of Memory P. Gokula Priya focuses on re-view the myths rooted in male perspective through the feminist lens and rewrite the tale from female perspective. In The Study of Feminism and Womanism in Namita Gokhale's 'Priya: In Incredible Indyaa', G. Kalpana Devi and V.V.Subba Rao mention the feminism concentrates on female centered in patriarchal society and womanism focuses on everyday problems and experiences of woman.

The review has been given on The Books of Shadow. It is a work of fiction. The Book of Shadows is very well praised by the publisher as, "Part ghost story, part erotic romance, The Book of Shadows is an ambitious book that investigates the nature of reality, love and faith. Sudha Shaw in her article A Study on the Women Protagonists Reflecting the Rhythm of Seasons Struggles for the Quest of Identity and Individual Existence in the Selected Novels of Namita Gokhale said that Women are subjected to both general discrimination as colonial toys of subjects and specific discrimination as women addressed as double colonization. Many researchers discussed the different aspects of Namita Gokhale but one or two in their article discussed about the physical and emotional agony of women from her novels. I thought there should be more research on such topic and this is the need of time. Through it we can understand the emotions of women. So I choose this topic for my research work.

3 Hypotheses of the Research:

1. Physical and emotional agony of women characters have shown in the works of Namita Gokhale.
2. The domestic abuse and double standards at the societal level is seen in her works.
3. The slavery of women and brutality of men have been pointed out.
4. Social, cultural, economic and political issues of women discussed through her works.
5. The emancipation of new women highlighted in her works.
6. Harsh and inhuman condition of women protagonists is seen.
7. Social protest of Women is realized in the works of Namita Gokhale.
8. Women under the patriarchal pressure and control are subjected in the works of Namita Gokhale.

9. Women of Namita Gokhale's works nurture desire to be independent and lead lives of their own.

4 Importance of Research:

The present research work would prove useful and relevant as it would throw light upon the physical and emotional agony of women, themes and various other aspects of the selected fictions of Namita Gokhale. The study of her fiction and relative significance will be seen. It will be a reliable documentation of the novelist which will give new direction to the researchers. It will provide the researchers with the detailed discussion on the above said themes and aspects. The discussed issues will be equally valuable to the scholars, readers and researchers.

5 Aims and Objectives of Research:

1. To focus on women's quest for self-awareness, self-identity, self-autonomy, self-liberation and emancipation of new women in Namita Gokhale's fictions.
2. To examine physical, emotional agony and social protest of women characters.
3. To illustrate women's suppression of desires and the image of fallen women in the works of Namita Gokhale.
4. To focus on the socio-economic, cultural, religious and political aspects of women's lives reflected in the works of Namita Gokhale.
5. To explore love and sexual liberation of women and discuss the lives of the upper class elites and their shallow world.
6. To study innocence, passion and various new dimensions of women in the works of Namita Gokhale.
7. To find manifestation of equality in terms of gender and identity of an individual in the select works of Namita Gokhale.

6. Scope and Limitations of the Research:

The present research work accommodates the select fictional works of the Namita Gokhale. The study material has been collected from the primary and the secondary sources concerned. The research work will help the researches in Humanities and Social Sciences. It has in itself its own significance as a study in literature and literary criticism.

It will also provide certain literary perceptions of the novelist in the context of Women characters.

The limitation of the research work is that it explores the physical and emotional agony of women in the select works of Namita Gokhale. The present research has focused critically on the select nine fictions including novels, plays and short stories by Namita Gokhale respectively, 1. Paro: Dream of Passion (1984), 2. Gods, Graves and Grandmother (1994), 3. A Himalaya Love Story (1996), 4. Shakuntala: The Play of Memory (2005), 5. Priya, In Increadible Indyaa (2011), 6. The Habit of Love (2012), 7. Lost in Time (2017), 8. The Things to Leave Behind (2016), 9. The Blind Matriarch (2021).

7. Data Collection:

The data required for the present research work will be collected in two ways as follows

Primary Data:

The primary data will be the works written by Namita Gokhale which are selected for the further minute critical study to point out the Physical and Emotional Agony of Women. These works include 1. Paro: Dream of Passion (1984), 2. Gods, Graves and Grandmother (1994), 3. A Himalaya Love Story (1996), 4. Shakuntala: The Play of Memory (2005), 5. Priya, In IncreadibleIndyaa (2011), 6. The Habit of Love (2012), 7. Lost in Time (2017), 8. The Things to Leave Behind (2016) and 9. The Blind Matriarch (2021).

Secondary Data:

The secondary data will be collected from the different critical books, journals, articles, reviews, critical analysis, web materials, newspapers, different reports published on the works of Namita Gokhale for further study in the present research. It will also be collected from personal visits to the state level, national level and international conferences, seminars workshops, academic meet etc.

08. Plan of Research Work:

Chapter Scheme:

Chapter I: Introduction

Chapter II: Physical and Emotional Agony of Women in Paro: Dream of Passion, Gods, Graves and Grandmother, and A Himalaya Love Story

Chapter III: Physical and Emotional Agony of Women in Shakuntala: The Play of Memory, Priya, In Increadible Indyaa, and The Habit of Love

Chapter IV: Physical and Emotional Agony of Women in Lost in Time, The Things to Leave Behind, and The Blind Matriarch

Chapter V: Conclusion

Chapter Wise Brief Summary:

Chapter I: Introduction

The introductory chapter presents the brief history and literary works of Namita Gokhale. It will explain the postcolonial theory represented in the selected fictions. Other fictions and non-fictions of the author will be considered for study. Selected fictions of the author will be discussed briefly in the chapter. Major themes and other aspects of her writing will discuss in this chapter.

Chapter II: Physical and Emotional Agony of Women in Paro: Dream of Passion, Gods, Graves and Grandmother and A Himalaya Love Story

The second chapter discusses physical and emotional agony of women in the select three fictions of Namita Gokhale- Paro: Dream of Passion, Gods, Graves and Grandmother and A Himalaya Love Story. Suffering, agony and torture from the society to the women characters like Paro, Priya will be discussed. In Gods, Grave and Grandmother, the narrator is Gudiya, a teenage girl whose father is not known. The story moves between the everyday details of poverty, illiteracy, ignorance and innocence. Gudiya's grandmother pretended to be a widow of a Brahmin and even erected a small shrine of Gods. Mrs and Mr.Lamba gave shelter and support Gudiya. She has gone through many agonies. A Himalayan Love story is the story of Parvati, a frail, neglected and poor daughter of a widow, growing up in Jeolikote, a popular tourist halt on the road to Nainital. Parvati lives with her illiterate mother. Parvati her mother too widows at the

early age of her life and she has to bring up a daughter alone without any male support. Gokhale has depicted the reactions of casteism in her novels. India is currently a free nation however it has no opportunity from destitution, dread, imbalance and foul play. Mukul in A Himalayan Love Story can't wed Parvati, the young lady he is infatuated with, on account of profound standing predjudices. Namita Gokhale is conscious of different dangers to opportunity in India. She is a fervent backer of vote based system and majority rule esteems.

Chapter III: Physical and Emotional Agony of Women in Shakuntala: The Play of Memory, Priya, In Increadible Indyaa, and The Habit of Love

The third chapter discusses physical and emotional agony of women in the select three fictions of Namita Gokhale- Shakuntala: The Play of Memory, Priya, In Increadible Indyaa, and The Habit of Love. Shakuntala is a well-known mythical character of the Mahabharata. In Kalidasa's Abhijnana Shakuntalam, she is portrayed as a symbol of devotion and upholding of familial values in Indian society. She remains a fatalist character accepting her lot when she is abandoned first by her real parents and later by her husband Dushyanta. However, looking from a feminist perspective, her story is a narrative of a male ideology. Her subdued role conveys many underlying meanings of female position in Indian society. The protagonist of the novel 'Priya' resurrects from her first novel 'Paro'. This novel concentrates on how priya transfer from lower middle class to high class society and how she faces problems in her life. In this process, the author concentrates on the relation between men and women and treatment of women by other. The Habit of Love" by Namita Gokhale is a prime example of how the short story form can be used to explore love, desire, and commitment complex themes and convey the essence of human experience.

Chapter IV: Physical and Emotional Agony of Women in Lost in Time, The Things to Leave Behind and The Blind Matriarch

The fourth chapter discusses physical and emotional Agony of Women in the select three fictions of Namita Gokhale- Lost in Time, The Things to Leave Behind and The Blind Matriarch. Lost in Time is a lovely tale of time travel, friendship, loss and love. The story

is simple enough. Chintamani has been sent to a camp while his parents try to fix their failing marriage. Vatsala is a woman character and her suffering is mentioned in this work. In The Things to Leave Behind, Tilottama is an orphan seven years old. She is raised by her uncle. The execution of her paternal uncle, Badri Dutt Uprety by the British during the freedom struggle, leaves a deep scar in the mind of little. Matangi-Ma is the blind protagonist of this novel. In The Blind Matriarch, a blind old woman, who lives on the top floor of an old house with many stories; closely watches the lives of her family members from her mighty nest. Her best friend and domestic help Lali, is always there to help her to connect her with the world around. However her three children, who are erratically overprotective and dismissive of her, are usually not seen to be nice with her. Her agony is presented in the novel.

Chapter V: Conclusion

The final chapter is conclusion in the present research work and the chapter is aimed at to summing up the arguments of the preceding chapters on the basis of the research done on the selected fictions of Namita Gokhale and ultimately arriving at certain expected and studied conclusions .The chapter also proves or clears the hypotheses of the research work.

09. Research Methodology:

The present research does not call for any fieldwork and hence the recent M. L. A. method of research would be followed. The research will be based on the critical analysis of the selected fictions and the comments on the fictions by critics. Exploratory, interpretative evaluative analytical and Critical analysis will be the central agenda for the proposed research. Since the proposed research work needs no fieldwork, the texts of selected novels, the reference books, journals, interviews, websites etc. will be referred.

10. Places of work and Facilities available:

The present research work will be carried out at Dayanand College of Arts, Latur, which has a well-equipped library with a number of books and Journals offline as well as online mode. Internet facilities are also available there.

11. Probable Date of Research Completion:

The present research is proposed to be completed within the time limit as stipulated by Swami Ramanand Teerth Marathwada University, Nanded.

Bibliography:

Primary Sources:

Gokhale, Namita. Paro: Dreams of Passion. Penguin Books, 1999. Print.

---------- Priya in Incredible Indyaa. New Delhi: Penguin Books, 2011. Print.

---------- Shakuntala: The Play of Memory. New Delhi: Penguin Books, 2005. Print.

---------- A Himalaya Love Story. Penguin India, 2002. Print.

---------- *Gods, Graves and Grandmother*.Penguin Books India, 2001. Print.

---------- Things to Leave Behind. Harayana: Penguine Random India, 2016. Print.

----------The Book of Shadows. New Delhi: Penguin Books India 2001.Print.

----------Lost in Time. Penguin India, 2018. Print.

----------The Blind Matriarch. India: Penguine Random, 2012. Print.

Secondary sources:

Bhangdikar, Vandana. “Quest for Identity in Namita Gokhale’s Shakuntal: The Play of Memory” India. Blackswan, 2006. Print.

----------Fiction of Namita Gokhale: A Critical Study. New Delhi: Prestige Books International, 2001. Print.

Bhagdikar, Vandana “Evolution of New Female Identity in Namita Gokhale.” Contermporary. Vol II. Print.

Chandra, Bhushan. “Female Subjectivity and Feale Empowerment in the Fiction of Namita Gokhale” Dharwar: The Literary Voice Karnataka University Press.1982. Print.

De Beauvoiur, Simon . The Second Sex, New York: Penguin Books, 1949. Print.

Gupta, Reshmi. “An illuminating Voyage of Self Discovery and Reflection of Namita Gokhale’s Women”

Ghanshyam, G. A. Manishrai, L. Mukta. Women Relationshiops and Rebellion: A Study of Namita Gokhal’s Fiction. Jaipur: Book Enclave, 2013. Print.

Krishnaswami, N. Contemporary Literary Theory. New Delhi: Macmillan, 2011.Print.

Naik, M. K. Perspectives on Indian English Fiction. New Delh: Abhinav Publication, 1985. Print.

Pathak, R.S. “Paro: Dreams of Passion or Passion of Dreams?” Recent Indian Fiction. Prestige, 1994 Print.

Pande, Nidhi. Major Themes in the fiction of Namita Gokhale Thesis. Nainital: Kumaun University.

Srivasatava, S. The New Women in Indian English Fiction: On novels of Kamala Markandaya, Anita Desai, Namita Gokhale, Shoba De. New Delhi: Creative Publication Book. 1996. Print.

Webliography:

https://www.thehindu.com/books/books-authors/an-interview-with-namita-gokhale-about-her-new-ya-book/article21693382.ece

https://en.wikipedia.org/wiki/Namita_Gokhale

https://jaipurliteraturefestival.org/

https://namitagokhale.in/

http://impressions.org.in/jan17/ar_vjain.html#:~:text=Most%20works%20of%20Namita%20Gokhale,their%20social%20norms%20and%20conventions.

https://ijels.com/detail/unfolding-new-selves-in-new-structures-study-of-namita-gokhale-s-things-to-leave-behind-and-paro-dreams-of-passion/

Researcher

Miss Jyotsna Dattarao Bhagat

Research Supervisor

Dr. Chandrashekhar Ashok Dawane